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643 624 was that, while he was an autocrat to a certain extent, the other chiefs, like Willem Christian of the Bondelswarts, and Simon Kooper of the Franzmann Hottentots, relied more on popular approval and the support of their councillors than on their royal prerogatives.

HOORNKRANZ,
3rd January, 1891.

BELOVED COMMUNITY OF HOORNKRANZ,

To-day I make fresh appointments for the New Year. I have caused certain alterations to be made to the Civil and Church Laws. I have also appointed new officials according to the times and the promptings of the Lord. Therefore have I appointed younger men, like children who are being trained and, when the time is accomplished, they will be taken into full membership. For this reason I have relieved some of the older officials and have substituted young men in full authority of the laws, in order that they may publicly perform their authorized duties. I have, however, reappointed some of the old officials as well, so that they may train and teach the younger team. I have also appointed two additional elders. The names of those appointed will be read to the community, and are as follows :—

Then follows a list of the names and of the offices to which they have been appointed. These posts were all honorary, and carried no salaries or emoluments. The seven chief appointments are those of sub-chief, magistrate, war commandant, chief field cornet, and three senior councillors. The remainder (there are thirty in all) include the " overseer of the whole village ", a " second magistrate ", second, third, and fourth field cornets, elders, junior councillors, messengers of the court and of the elders, a " corporal " and a " second corporal ". The " corporal ", in spite of his humble designation, was really the quartermaster-general in the field ![1]

LAW AND JUSTICE

671 The political institutions of the Hottentots must be regarded from one aspect as a means of welding the tribe into an integral unity, and thus giving it the cohesion and solidarity which enable it to present a united front to the outside world in defence and aggression. They serve also to maintain law and order within the tribe. Through its agencies of government the activities of the community are organized, and the harmonious co-operation in public affairs which this produces secures the orderly functioning of communal life. Various other mechanisms contribute towards the achievement of the same end. Throughout our discussion of the social and economic life of the people we have noted the existence of numerous observances, conventions, and rules. These regulate all the normal relations between persons, as in marriage with its conditions and implications, the status of husband and wife and of their respective families, kinship,

[1] Quoted in *Report on the Natives of S.W.A.*, 73. A similar list of officials for 1888, differing slightly from the above, is appended to a letter quoted by von François, op. cit., 220.

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exogamy, descent and succession, chieftainship, the exercise of power, economic activities and co-operation, and between persons and objects, as in property and inheritance. All the manners and customs of the Hottentots, therefore, their moral and religious precepts, their fashions, conventional standards of etiquette and rules of social intercourse, make for law and order in the community. They determine the personal relations between people, and their existence is the basis of uniformity and cohesion in social and economic life.

These rules are not formulated in any legal code. Some of them have come into being as decisions of the tribal council in judicial trials, while in more recent times others have even been deliberately enacted, as for example in the case of the various proclamations issued by such chiefs as Hendrik Witbooi. Legislation of the latter type, however, does not appear to have occurred in the original conditions of Hottentot life. The laws of the Hottentots are to a very considerable extent inherent in the social organization and usages of the people. They have developed as a result of the more or less unconscious adjustment of personal relations, as a product of economic activities, and so on, and have become accepted as norms or standards of life and conduct which are binding as such on the community. Their existence, in other words, is derived from the authority of tradition and precedents.

The orderly functioning of communal life demands that all members of the community must conform to these rules or norms of conduct. The individual, that is, must be adapted to social needs and standards. This involves the operation of social control, a process found everywhere in society. Here again we meet with the existence of moulding forces similar in function to those already noted among the Bushmen. The Hottentot child at birth comes into a society where there are already established manners and customs, definite forms of behaviour and organization. In the household of his parents, where he remains until marriage, in his relations with other people, especially with his kindred, and in the company of his coevals, the rules of social behaviour are impressed upon him. He falls more or less unconsciously into acting and thinking as is expected of him, and in this way comes to conform to the existing social pattern. Moreover, first under the direct guidance of his mother, and later in tending the flocks and in hunting, he is initiated into the economic life of his people, while a girl gradually learns to perform the household duties proper to her sex. At puberty, above all, he receives a definite course of instruction